

الْبَابُ التَّاسِعُ

رَحْمَتُهُ وَمُلَاطَفَتُهُ بِالْأَرَاملِ وَالْأَيْتَامِ

CHAPTER NINE

THE HOLY PROPHET'S MERCY AND
KINDNESS TOWARD WIDOWS AND
ORPHANS

١٠١. عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ قَالَ: السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَيْلِ اللَّهِ، وَأَحْسِبُهُ، قَالَ: وَكَالْقَائِمِ لَا يَفْتُرُ، وَكَالصَّائِمِ لَا يُفْطِرُ.

مُنْفَقٌ عَلَيْهِ وَاللَّغْظُ لِمُسِيلٍ.

١٠١/١. According to Abū Hurayra ﷺ,

“The Prophet ﷺ said, ‘The one who strives in caring for a widow or a poor person is like the one who strives in the path of Allah.’ I think he also said, ‘And he is like a person who stands in prayer without feeling tired and a fasting person who does not break his fast.’”

Agreed upon by al-Bukhārī and Muslim and this is the wording of Muslim.

١٠٢. عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَتَمَثَّلُ بِشَعْرِ أَبِي طَالِبٍ:

وَأَيَّضَ يُسْتَسْقَى الْغَمَامُ بِوْجَهِهِ
يَتَمَثَّلُ لِلْأَرَامِلِ عِصْمَةُ الْيَتَامَى

^{١٠١} Set forth by •al-Bukhārī in *al-Šahīh*: Bk.: *al-Nafaqāt* [The Expenditures], Ch.: “On the Virtue of Spending on One’s Family, 5:2047 §5038, also in *Kitāb al-Ādab* [The Manners], Ch.: “Striving to Care for Widows,” 5:2237 §5660; •Muslim in *al-Šahīh*: Bk.: *al-Zuhd wa al-raqā’iq* [The Renunciation an Heart Softening Narrations], Ch.: “On Excellence Toward the Widow, the Poor Person, and the Orphan,” 4:2286 §2982; •Ahmad b. Hanbal in *al-Musnad*, 2:361 §8717; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Birr wa al-sila* [The Piety and Familial Integration], Ch.: “On what has been reported about striving to care for the widow and orphan,” 4:346 §1969; •al-Nasā’i in *al-Sunan*: Bk.: *al-Zakāt* [The Zakat], Ch.: “The Virtue of the One Who Strives to Care for a Widow,” 5:86 §2577; •Ibn Mājah in *al-Sunan*: Bk.: *al-Tijāra* [The Trade], Ch.: “On Encouragement to a Earn Livelihood,” 2:724.

وَقَالَ عُمَرُ بْنُ حَزَّةَ: حَدَّثَنَا سَالِمٌ، عَنْ أَبِيهِ رُبَيْعَةِ ذَكَرْتُ قَوْلَ الشَّاعِرِ، وَأَنَا أَنْظُرُ إِلَى
وَجْهِ النَّبِيِّ ﷺ يُسْتَسْقِي. فَمَا يَنْزُلُ حَتَّى يَحْيِشَ كُلُّ مِيزَابٍ.

وَأَيْضَضِ
يُسْتَسْقِي
الْغَرَامُ بِوْجَهِهِ
يَتَّمَالُ لِلْأَرَامِلِ
وَهُوَ قَوْلُ أَبِي طَالِبٍ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَابْنُ مَاجَهَ.

102/2. According to 'Abd Allāh b. Dīnār ﷺ,

"Ibn 'Umar ﷺ cited some verses of Abū Ṭālib:

A white one, by virtue of whose face the rain is sought

A caretaker of the orphans, a guardian of the widows

'Umar b. Hamza said, "Sālim narrated to us that his father said, 'Sometimes I would remember the words of the poet while looking at the effulgent face of the Prophet ﷺ as he sought rain. He did not descend [from his pulpit] until the rains flowed abundantly from every roof-gutter.'"

A white one, by virtue of whose face the rain is sought

A caretaker of the orphans, a guardian of the widows

This poetic verse is of Abū Ṭālib.

¹⁰² Set forth by •al-Bukhārī in *al-Šaḥīḥ*: Bk.: *al-Iṣṭisqā'* [The Prayer for Seeking Rain], Ch.: "On the People Asking the Imam for the Prayer of Seeking Rain When They Suffer from a Drought and Famine," 1:342 §963; •Ahmad b. Hanbal in *al-Muṣnād*, 2:93 §§5673, 26; •Ibn Mājah in *al-Sunan*: Bk.: *Iqāmat al-ṣalāh wa al-sunna fihā* [The Establishment of the Prayer and the Sunna Therein], Ch.: "On what has been Reported Concerning the Invocation Said in the Prayer for Rain," 1:405 §1272; •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:352 §6218–6219; •al-Khaṭīb al-Baghdādī in *Tārīkh Baghdaḍ*, 14:387 §7700; and cited by •al-Asqalānī in *Tagħlīq al-Ta'liq*, 2:389 §1009; •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 4:2, 471; •al-Mizzī in *Tuhfa al-Ashraf*, 5:359 §6775.

Reported by al-Bukhārī, Aḥmad and Ibn Mājah.

١٠٣ / ٣. عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا وَكَافِلُ الْيَتَمِ فِي الْجَنَّةِ هَكَذَا، وَأَشَارَ بِالسَّبَابَةِ وَالْوُسْطَى، وَفَرَّجَ بَيْنَهُمَا شَيْئًا.

رَوَاهُ الْبُخَارِيُّ وَأَبُو دَاوُدَ وَالترْمِذِيُّ، وَقَالَ التَّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

١٠٣/٣. According to Sahl b. Sa‘d ﷺ,

“Allah’s Messenger ﷺ said, ‘I and the caretaker of an orphan shall be in Paradise like this,’ and he pointed with his index and middle finger and separated them a bit.”

Reported by al-Bukhārī, Abū Dāwūd and al-Tirmidhī. Al-Tirmidhī said, “This is a fine authentic tradition.”

١٠٤ / ٤. عَنْ أَبِي هُرَيْرَةَ قَالَ: كَافِلُ الْيَتَمِ لَهُ أَوْ لِغَيْرِهِ أَنَا وَهُوَ كَهَائِنٌ فِي الْجَنَّةِ، وَأَشَارَ مَالِكُ بِالسَّبَابَةِ وَالْوُسْطَى.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

١٠٤/٤. According to Abū Hurayra ﷺ,

“Allah’s Messenger ﷺ said, ‘I and the caretaker of an orphan,

^{١٠٣} Set forth by •al-Bukhārī in *al-Saḥīḥ*: Bk.: *al-Talāq* [The Divorce], Ch.: “On Public Imprecation,” 5:2032 §4998, and in Bk.: *al-Ādab* [The Good Manners], Ch.: “The Virtue of One Who Supports an Orphan,” 5:2237 §§5659; •Aḥmad b. Ḥanbal in *al-Musnad*, 5:333 §22871; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Nawm* [The Sleep], Ch.: “Concerning the One Who Embraces an Orphan,” 4:338 §§150; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Birr wa al-ṣila* [The Piety and Familial Integration], Ch.: “On what has been Reported Concerning Mercy and Care for an Orphan,” 4:321 §1918; •Mālik in *al-Muwatṭa'*: Bk.: *al-Shi'r* [The Poetry], Ch.: “The Sunna with Regard to Poetry,” 2:948 §1700; •Ibn Ḥibbān in *al-Saḥīḥ*, 2:207 §460; •Abū Ya'la in *al-Musnad*, 13:546 §7553; •al-Tabarānī in *al-Mu'jam al-Kabīr*, 6:173 §5905.

^{١٠٤} Set forth by •Muslim in *al-Saḥīḥ*: Bk.: *al-Zuhd wa al-raqā'iq* [The

whether a relative or not, are in Paradise like these two,’ and Mālik [the narrator] pointed with his index and middle finger.”

Reported by Muslim and Ahmād.

١٠٥. عَنْ مَرْأَةِ بْنِ عَمِّرٍو الْفَهْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: أَنَا وَكَافِلُ الْيَتَيْمِ، لَهُ أَوْ لِغَيْرِهِ، فِي الْجَنَّةِ كَهَائِنْ أَوْ كَهَدِهِ مِنْ هَذِهِ.

رَوَاهُ الْحُمَيْدِيُّ وَالْطَّبَرَانِيُّ وَالْبُخَارِيُّ فِي الْأَدَبِ.

١٠٥/٥. According to Murra b. ‘Amr al-Fahrī ﷺ, the Prophet ﷺ said,

“I and the caretaker of an orphan, whether from his own kindred or someone else [i.e., of blood relation or from another family], are in Paradise like these two, or like these (the index finger with the middle finger).”

Reported by al-Humaydī, al-Ṭabarānī and al-Bukhārī in *al-Adab [al-mufrad]*.

١٠٦. عَنْ ابْنِ عَبَّاسٍ عَنَّ النَّبِيِّ ﷺ قَالَ: مَنْ قَبَصَ يَتِيمًا مِنْ بَيْنِ الْمُسْلِمِينَ إِلَى طَعَامِهِ وَشَرَابِهِ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ إِلَّا أَنْ يَعْمَلَ ذَبَابًا لَا يُغْفَرُ لَهُ.

رَوَاهُ أَحْمَدُ وَالْتَّرمِذِيُّ وَأَبُو يَعْلَى وَالظَّبَابِيُّ.

١٠٦/٦. According to Ibn ‘Abbās ﷺ, the Prophet ﷺ said,

“Whoever has an orphan among the Muslims partake of his food

Renunciation and Heart Softening Narrations], Ch.: “On Excellence Toward the Widow, the Indigent, and the Orphan,” 4:2287 §2983; •Ahmād b. Ḥanbal in *al-Musnad*, 2:375 §8868; •al-Bayhaqī in *Shu‘ab al-Īmān*, 7:471 §11030; •al-Mundhīrī in *al-Targhib wa al-Tarhib*, 3:235 §3832.

^{١٠٥} Set forth by •al-Humaydī in *al-Musnad*, 2:370 §838; •al-Bukhārī in *al-Adab al-Mufrad*, 62 §133; •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 20:320 §759.

^{١٠٦} Set forth by •Ahmād b. Ḥanbal in *al-Musnad*, 4:344 §19047; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Birr wa al-ṣila* [The Piety and Familial Integration], Ch.: “On what has been Reported Concerning Mercy and Care for the Orphan,” 4:320 §1917; •Abū Ya‘lā in *al-Musnad*, 2:227 §926; •al-Ṭayālī in *al-Musnad*,

or drink, Allah will cause him to enter Paradise—unless he commits an unpardonable sin.”

Reported by Ahmād, al-Tirmidhī, Abū Ya‘lā and al-Ṭayālīsī.

١٠٧. عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ: كَانَ رَسُولُ اللَّهِ يُكْثِرُ الذِّكْرَ، وَيُقْلِلُ اللَّغْوَ، وَيُطِيلُ الصَّلَاةَ، وَيُقْصِرُ الْخُطْبَةَ. وَلَا يَأْنُفُ أَنْ يَمْسِيَ مَعَ الْأَرْمَلَةِ وَالْمِسْكِينِ فَيَقْضِيَ لَهُ الْحَاجَةَ.

رَوَاهُ النَّسَائِيُّ وَالْدَّارِمِيُّ وَابْنُ حِبَّانَ وَالْطَّبَرَانيُّ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ، وَقَالَ الْهَيْثَمِيُّ: وَإِسْنَادُهُ حَسَنٌ.

١٠٧/٧. According to ‘Abd Allāh b. Abī Awfā

“Allah’s Messenger ﷺ would remember [Allah] abundantly and was not given to idle talk. He would lengthen the prayer and shorten the [Friday] sermons. He would not disdain to walk with the widow and the poor to take care of their needs.”

Reported by al-Nasā’ī, al-Dārimī, Ibn Ḥibbān and al-Ṭabarānī.

According to al-Ḥākim, “This is an authentic tradition,” and according to al-Haythamī, “It has an excellent chain of transmission.”

١٠٨. عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ: أَنَا أَوَّلُ مَنْ يُفْتَحُ لَهُ بَابُ الْجَنَّةِ

١:١٨٧ §١٣٢٢; •Ibn Abī al-Dunyā in *al-Iyāl*, 2:٨٠٦ §٦٥٥; •al-Ṭabarānī in *al-Mu‘jam al-Kabīr* ١٩:٣٠٠ §٢٢٨; •al-Bayhaqī in *Shu‘ab al-Imān*, ٦:١٩٦ §٧٨٨٦; •al-Haythamī in *Majma‘ al-Zawā‘id*, ٨:١٦١.

^{١٠٧} Set forth by •al-Nasa’ī in *al-Sunan*: Bk.: *al-Jumu‘a* [The Friday Prayer], Ch.: “On the Recommendation to Shorten the Oratory,” ٣:١٠٨ §١٤١٤, and in •*al-Sunan al-Kubrā*, ١:٥٣١ §١٧١٦; •al-Dārimī in *al-Sunan*, ١:٤٨ §٧٤; •Ibn Ḥibbān in *al-Saḥīḥ*, ١٤:٣٣ §٦٤٢٣; •al-Ḥākim in *al-Mustadrak*, ٢:٦٧١ §٤٢٢٥; •al-Ṭabarānī in *al-Mu‘jam al-Awsat*, ٨:١٣٥ §٨١٩٧, *al-Mu‘jam al-Kabīr*, ٨:٢٨٧ §٨١٠٣, and *al-Mu‘jam al-Ṣaghīr*, ١:٢٤٨ §٤٥٥; •al-Bayhaqī in *Shu‘ab al-Imān*, ٦:٢٦٩ §٢١١٤; •al-Haythamī in *Mawārid al-Zam‘ān*, ١:٥٢٣ §٢١٢٩ and *Majma‘ al-Zawā‘id*, ٩:٢٠.

إِلَّا أَنَّهُ تَأْتِي امْرَأَةً تُبَادِرُنِي. فَأَقُولُ لَهَا: مَا لَكِ؟ مَنْ أَنْتِ؟ فَتَقُولُ: أَنَا امْرَأَةٌ قَعَدْتُ عَلَى أَبْتَامِ لِي.

رَوَاهُ أَبُو يَعْلَى وَالْدَّيْلَمِيُّ. وَقَالَ الْمُنْذِرِيُّ: إِسْنَادُهُ حَسَنٌ.

108/8. According to Abū Hurayra ﷺ, Allah's Messenger ﷺ said,

"I shall be the first person for whom the Door of Paradise is opened; however, there will be a woman who hastens to me. I will say to her, 'What is going on? Who are you?' She will reply, 'I am a woman who took care of some orphans of mine (i.e., I did not go for a second marriage. On this, the Prophet will admit her to Paradise.)'"

Reported by Abū Ya'la and al-Daylami. Al-Mundhirī said, "Its chain of transmission is excellent."

٩/١٠٩. عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ قَالَ: خَيْرُ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ تَيْمٌ يُحْسَنُ إِلَيْهِ وَشَرٌّ بَيْتٌ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ تَيْمٌ يُسَاءُ إِلَيْهِ.

رَوَاهُ أَبْنُ مَاجَهَ وَالطَّبَرَانِيُّ وَالْبُخَارِيُّ فِي الْأَدَبِ.

109/9. According to Abū Hurayra ﷺ, the Prophet ﷺ said,

"The best house among the Muslims is the house in which resides an orphan who is treated well. And the worst house among the Muslims is the house in which resides an orphan who is treated badly."

Reported by Ibn Mājah, al-Tabarānī and al-Bukhārī in *al-Adab*

¹⁰⁸ Set forth by •Abū Ya'la in *al-Musnad*, 12:8 §6651, al-Daylami in *Musnad al-Firdaws*, 1:34 §58; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:236 §3542; •al-Haythamī in *Majma' al-Zawā'id*, 8:162.

¹⁰⁹ Set forth by •Ibn Mājah in *al-Sunan*: Bk.: *al-Adab* [The Good Manners], Ch.: "The Right of the Orphan," 2:1213 §3679; •al-Bukhārī in *al-Adab al-Mufrad*, 61 §138; •al-Tabarānī in *Mu'jam al-Awsat*, 5:99 §4785; •Abd Ibn Humayd in *al-Musnad*, 1:427 §1468; •Ibn al-Mubārak in *al-Zuhd*, 230 §654; •Ibn Abī al-Dunyā in *al-'Iyāl*, 2:808 §3840; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:236 §3840; and cited by •Ibn Kathir in *Tafsīr al-Qur'ān al-'Azīm*, 4:510.

[*al-mufrad*].

١٠/١١٠. عَنْ أَبِي هُرَيْرَةَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَجُلًا شَكَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُسْوَةً قَلْبِهِ، فَقَالَ لَهُ: إِنَّ أَرْدَتَ تَلْيِينَ قَلْبِكَ فَأَطْعِمِ الْمُسْكِنَ وَامْسَحْ رَأْسَ الْيَتِيمَ.
رَوَاهُ أَحْمَدُ وَابْنُ حُمَيْدٍ وَالْبَهْقَيُّ. وَقَالَ الْمُنْذِرِيُّ وَالْهَيْثَمِيُّ: رِجَالُهُ رِجَالٌ
الصَّحِيحُ.

١١٥/١٥. According to Abū Hurayra صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ,

"A man once complained about his hard heart to Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and so the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told him, 'If you wish for your heart to become soft, feed the poor and rub the head of (i.e., care for) the orphan.'"*

Reported by Aḥmad, Ibn Ḥumayd, and al-Bayhaqī. According to al-Mundhirī and al-Bayhaqī, its sources are reliable.

١١/١١١. عَنْ أَبِي أُمَّامَةَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ مَسَحَ رَأْسَ يَتِيمٍ لَمْ يَمْسَحْهُ إِلَّا اللَّهُ كَانَ لَهُ بِكُلِّ شَعْرَةٍ مَرَّتْ عَلَيْهَا يَدُهُ حَسَنَاتٌ. وَمَنْ أَحْسَنَ إِلَى يَتِيمٍ أَوْ يَتِيمٍ عِنْدَهُ، كُنْتُ أَنَا وَهُوَ فِي الْجَنَّةِ كَهَاتَيْنِ، وَفَرَقَ بَيْنَ أَصْبُعَيْهِ السَّبَابَةِ وَالْوُسْطَى.
رَوَاهُ أَحْمَدُ وَالْطَّبَرَانِيُّ وَابْنُ أَبِي الدُّنْيَا.

١١٦/١٦. According to Abū Umāma صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,
"Whoever rubs an orphan's head, and only does so for the sake of

*١٥٥ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:263, 267 §§7566, 9006; •Abd Ibn Ḥumayd in *al-Musnad*, 1:417 §1426; •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:60 §6886, and *Shu'ab al-īmān*, 7:472 §11034; •al-Mundhirī in *al-Targhib wa al-Tarhīb*, 3:237 §3845; •al-Haythamī in *Majma' al-Zawā'id*, 8:160.

١١٦ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:250, 265 §§ 22207, 22338; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 8:202 §7821, and in •al-Mu'jam al-Awsat, 3:285–286 §3166; •Ibn Abī al-Dunyā in *al-'Iyāl*, 2:810 §609; •al-Mundhirī in *al-Targhib wa al-Tarhīb*, 3:236–237 §3843; •al-Haythamī in

Allah, then for each strand of hair he rubs he will gain good deeds. And whoever deals kindly with an orphan girl or an orphan boy under his care, he and I will be in Paradise like these two," and he separated a bit between his index and middle finger.

Reported by Aḥmad, al-Ṭabarānī and Ibn Abī al-Dunyā.